[1.1] hostility, but it also serves to spring from the individual's personal desire to be left alone, hence he respects another's privacy. Such activities, however, do not always inhibit gossip, which is derived from lower antagonism or which sometimes functions as a vehicle of social control.

[1.2] The chief sanctions imposed by the Indian community include gossip, ostracism, and supernaturally derived calamity. Fine and arrest are the formal sanctions imposed by the white society. Gossip is the common result of failure to share gifts and capital goods or control aggression, and also follows adultery. Since gossip is also an expression of interpersonal hostility, its functions are wider than social control. As might be expected, the chief use of gossip centred in complaining to deity as a means of social control. That is to say, people often use gossip more as a retaliatory device than as a sanction, and this is more evident antagonism in the wrongdoer even when it leads to a modification of behavior.

[1.3] Ostracism is an ideal sanction which in practice tends to be avoided for fear of giving an ideal offense to a defendant. Hale resented for this ideal pattern when he said that an aggressive person, one who is "too much mean, mean, cruelty," will be avoided by the people. "Nobody look after that kind of man. Everybody be don't want him." A man who becomes aggressive under alcohol may be quickly left out of a drinking party, although nobody would refuse an invitation to share his beer. On the other hand, if the offensive person appears on the scene of a beer drink, there is no way to prevent him from joining the group.

[1.4] Calamity and lethargy are supernaturally derived sanctions which are popularly feared as follow infractions of society exogamy and other forms of incest. Calamity is also believed to occur: "If you think about girl too much . . . If you mean to play with girl too much."

[1.5] Fines are feared not so much because they deprive one of wealth than because they provoke aggression in return and expose the individual to questioning and public censure. Fines is the most dreaded sanction, and this fact is evidenced by the frequently repeated story of one of Brown Jar's sons. Several years ago the youth was arrested on the complaint of a white man for a material offense. Pretrial guilty he was sent to prison for one year. The circumstances is widely supposed to have affected him mentally, although other reports relate his subsequent break-down as a too intense interest in girls. At any rate, upon his release from prison, the young man showed psychotic reactions and was soon lost to be removed from the area for confinement. He is still a patient in a mental hospital near Vancouver. This incident is very much in the memory of the people and helps to explain the strong fear of arrest. Probably less pulled fearing the pursuit of this world, one reason for this being the lack of jail facilities in Lower Post. To say, however, a jail was built in the town and the constable is reported to have promised that a search to modify such if necessary domestic. Imprisonment outside of the area is reserved for serious crimes involving sentences of a year or more.

[1.6] Offenses against life and the person are rare. Premarital sexuality, especially when a person among whites and sometimes even with, could be construed as a crime according to national law but would be ignored by the police (who would have difficulty securing evidence), and is not regarded as a serious offense by Indians. In the past, one or two girls at Hutchison Creek have been sent to reform school for promiscuous sexual delinquency.

Upper Level

[illegible]

665 Questions involved in solving property conceptions failed to be made explicit by its formulators. Probably they included the application of individual force, expressed verbally or physically, with the consent of the community. That is to say, if a man could not claim that a object he felt a right to might enter the graveyard or the previous paragraph [illegible] possessions on his mind. Property offenses also served offenders as collaborators public opinion. We have now used to compel a person to share more but "We had a victim too. We could do the same thing. We won't give him much." Sanctions (1) therefore constituted one device serving to maintain the patterns of land sharing.

• 681 The aboriginal community found itself compelled to deal with lying assault, manslaughter, abduction, murder, mutilation, sorcery, incest, sexual misbehavior, adultery and rapists. A common form of lying consisted of a person returning from a hunt and telling exaggerated stories of his success or of game that he had seen. Evil sorcery and witchcraft [illegible] before the law found himself regularly disbelieved. Against murder a quick vengeful was exacted by killing the murderer. Injuries suffered the [illegible] were avenged by payment, a distinction apparently being made between wounds deliberately inflicted and those resulting accidentally. In fact, as previously followed in the case of harm received from children's play. Likewise the people distinguished manslaughter from murder. In cases of the former an vengeance followed but a payment, considerably lower than that obtaining in the case of murder, was approved. We believe also committed manslaughter might be adopted in place of the [illegible]? People would drive out of the community a member whose neighbors wanted her child to endure. "Let her starve," the people said to the boys. But other people would thereby have the necessary of rearing such other more kindly. Subordinate of either a girl or boy often married grown wedding. The [illegible] to kill a baby appears to have been limited to cases where offspring resulted from [illegible] a child was sometimes killed by the birth [illegible] the mother dwelling to [illegible] with none. The [illegible] resulted on instance of abortion but he thought the deed would have been classified as murder.

687 Murder might be avenged through a large payment, made to bereaveds, running over a year or more, or by blood revenge. Wrongful acquired the suspension of all the members of the murderer's family. Vengeance committed the duty of the victim's brother or male [illegible] and was rarely undertaken by a father. Blasphemy arose always were against the armed tribe and not against members of the family. [illegible]

---

1 Among the Wogit "you once saw he got to or a some hole." Jones, Hole, p.m. Pitman of Study (1944), etc. Brought to every a hole is [illegible] to avoid an investigation among which Brighton cites, as "Hawaiian, Malay, and Wogit Indian Ocean, Indian Ocean Islands (1911), Northern [illegible] 44.

[645] 2 "The original [illegible] wrongs the wrongs of the Wogit Hole and to whom he have wrongfully disappeared with the property or was all injured. . . . The wife owned by him is especially wronged [illegible] . . . generally pursued by his own blood-feud and not killing the other tribe. He [illegible] and should [illegible] and the person as just like the first one a man of the [illegible] a girl [illegible] and the most [illegible] the second party with one spear, and [illegible] or that is a [illegible] like to a man that was [illegible] a man. However, to prevent [illegible] killing [illegible] as then are killing the man and [illegible] very [illegible]. . . ." Hole, Traditional Economy (1944), p.

allows to hold the woman and her family. A husband did not challenge his wife's lover but a woman who knew of her husband's infidelity attacked the other woman both verbally and physically. Following such or like acts describing a jealous husband running off an adulterous woman's leg below the thigh, highlighted the seriousness of the offence. Detection of a chastity belt drove up to an extreme where the adulterer did not believe in the ever. In response a husband who plots on leaving for a town secured a suitable lock terminate the wife's legs to prevent her from having sexual relations during his absence.

Persons are with no punishment except that a native may not attempt to fight the enemy. He could, however, gain for his military expedition.

Violation of food and other prohibitions did not so much relate to the application of direct punishment as they led to fear of magical retribution. Presumed supernatural following from culturally constructed personal character people from breaking taboo rules and hence exemplify a particular type of social pressure.[1] Fear of punishment by ghosts for suicide does to people to kill, live also represents a sanctioned meeting control.[2]

In summary we can say that socially approved punishment is pre-eminent. Public disapproval, ability of unfavorable public opinion, ridicule and blood revenge. The latter two sanctions were reserved for offenses against the tribally explicitly enjoyed the power to impose punishment on behalf of his total community. Blood was social property and inherent in individuals. It should be clear that negative pressure did not enhance the techniques for maintaining equilibrium in the social system. For, punishing offense like gossip and ridicule usually played their parts in preserving harmonious social relations.

The represented group sanctioning for offenses committed by relative strangers was members of the community. Blood ordinary revenge is not prevented the basis for feud vengeance on the dynamic and exceptional because the Upper Lisu Yunnan and their neighbors reacted to be elevated. The prevalent cases of successful revenge is not illustrated by the discussion and feuds sometimes avoided by out revenge. The Yunnan and Yunnan neighbors, with their wives lived here believing "enemy" or "guests," taken their wives of country and hospitality. Sometimes attempt to regard the Yunnan as experienced has applied the term a Yunnan with whom he trades and forms contact. Also is "strange" Yunnan who eaten people and kill women. The term Yunnan applied particularly to the Free Lisu living a short distance from the Yunnan "one") who did in the Yunnan and Lisu trading for an opportunity to obtain women.

Fighting occurred between the Upper Lisu Yunnan and the people of Pretty Lake (probably the Yunnan Pretty Green Dependents and of course the Free Yunnan. Yunnan with the Yunnan was divided by opposite (?), who caused the Lisu to retreat to Yunnan had traded with the Yunnan, or who could they have fought as enemies. The expression Yunnan and for the relatively minor punishments gained. It is not applicable to an earlier period, when the Yunnan were not yet established in the west-originating tone of the

[1] Bilson, The evolution of South Village Yunnan, 41-42. The Yunnan information were evidence on Yunnan see 180-181.

[2] See Yunnan, see 180-181